A NEW

WHIG-CATECHISM,

To be learned by Heart before the 13th of the preſent JANUARY:

WHEN A

CONFIRMATION

Will be held,

In *St. JAMES's PLACE*,

BY THE

PATRIARCH of WHIGGISM,

Who will then examine ſuch as may preſent themſelves to be initiated into the Myſteries of the

COALITION.

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CONFIRMATION

THE

Whig-Catechiſm.

Q. WHAT is your party-name?

A. A whig.

Q. Who gave you that name?

A. Lord North and the Right Hon. Charles James Fox.

Q. What do they promiſe in your name?

A. They promiſe and vow three things in my name.

Firſt, That I ſhould renounce the king, the people, and the conſtitution. Secondly, That I ſhould believe whatever myſteries of political faith they think fit to impoſe upon me; as, the conſiſ-

tency of their former profeſſions with their preſent conduct; their wiſh to reduce the influence of the crown, by giving boundleſs power to thoſe, who, *through that power*, intend to make themſelves maſters of the crown, and to exerciſe all the prerogatives of the crown; that the rights of the people are beſt ſecured to them by declaring, through the firſt law-officers, that charters, even though confirmed by the faith of parliament, are to be conſidered merely as *pieces of parchment* with *pieces of wax* dangling to them, though we know of no tenure, by which any man holds his property in this kingdom, but by ſuch pieces of parchment and pieces of wax dangling; that, becauſe monopolies, granted to individuals, as jobs, have, in former times, been treated as grievances, therefore that, in the inſtance of the firſt trading company in the world, which, in duties only, pays into the coffers of the public no leſs than 1,300,000l.

1,300,000l. yearly, beſides every collateral advantage by which they contribute to the public wealth and proſperity, the faith of the legiſlature ought not to be bound by its own repeated acts, renewed but two years ſince for valuable conſiderations; 100,000l. of which is at this moment claimed as debt from the company by the ſame parliament who made the bargain with them. That, becauſe the rights of that company have been repeatedly regulated, of late years, by parliament, againſt the *ſolemn proteſts of us, the whigs*, we can now do them no injury in abrogating them all together; or, as it was decently and elegantly expreſſed upon the occaſion, that, as the company had been ſo often raviſhed by others already, ſhe had no right to complain if we raviſhed her wherever and whenever we thought proper. Theſe, and whatever other, tenets, theſe my ſponſors, at any time, jointly, ſeverally, or in contradiction to each other, may advance,

retract, or qualify, to the furtherance of the great purpoſes of their *happy coalition*, they promiſe to aſſent to in my name. And, thirdly, that I will make the aggrandiſement and ſtability of uncontroulable power, in their hands, the object of my public and private life, by every ſacrifice of perſonal honour, public faith, public ſafety, national credit, and *conſtitutional prejudices:* in ſhort, by every ſacrifice that a man, a ſubject, and an Engliſhman, can make, except the ſacrifice of my own *private intereſt*, which, under the whig-party, I may be allowed to promote, by any means that the nice honour of Mr. Burke, the *reforming advocate* for corrupt practices, and *caſuiſt* in ordinary of the party, may approve of. —— Moreover, that I will, in a particular manner, by raiſing and fomenting clamour againſt abuſes in India, and, at the ſame time, vilifying and running down every reſpectable character, in this kingdom, who does not ſwear allegiance

allegiance to the party, do my utmoſt efforts to veſt, in the ſaid happy coalition and their adherents, an independent ſtandard of influence, out of the reach of the king, the parliament, and the people; ſuch as, by ſecuring to them more power out of place than the king's miniſters, muſt ſecure to them the additional influence of being always the king's miniſters, in ſpite of his teeth, unleſs at the hazard of keeping the whole nation in a ſtate of diſtraction.

Q. Doſt thou not think thou art bound to believe and do as they have promiſed for thee?

A. Yes, verily; and ſo I will as long as my intereſt may be beſt ſerved by it, which is as long as that powerful confederacy can be kept together.

Q. What doſt thou chiefly underſtand by theſe promiſes?

A. I underſtand two things. Firſt, my duty towards my party; and, ſecondly, my duty towards myſelf.

Q.

Q. What is thy duty towards thy party?

A. To ſwear by the leaders of it; to flatter them; to lie for them; to make a violent noiſe in the houſe for them, at leaſt, if I have not the parts to ſpeak for them; to throw dirt upon every one who oppoſes them, by abuſe, true or falſe; to be a ſpy for them in all private companies; to allow neither common ſenſe nor common honeſty to any man who dares to think our fools are fools and our knaves are knaves. To maintain that private virtues are by no means neceſſary to entitle public characters to public confidence; but that the ſame perſon may be a rogue between man and man, and yet proof againſt every temptation of intereſt and ambition; or that a want of fixed principles is never ſo little dangerous to a ſtate as when united with talents and a ſpirit of enterpriſe. That Brookes's is the beſt ſchool for inexperienced youth to form

their

their morals, and Newmarket to qualify them for the ſenate. That all influence is *ſecret influence*, and therefore *unconſtitutional*, that tends to ſet any bounds to their power, which, however boundleſs, can never be dangerous, whilſt under the reſtraints of their virtue and moderation.

Q. What is thy duty towards thyſelf?

A. To get all I can, and retain it as long as I can; not to be over ſcrupulous as to the means of getting poſſeſſion, or as to the means of retaining it. All duties originate and center in ſelf.

Q. What is the uſe of royalty?

A. Firſt, to conceal from thoſe, who are ſatisfied with names, who are by far the greateſt part of the community, that the government is changed into a republic; ſecondly, to afford the pretence of honours and emoluments for individuals, which a commonwealth, and a cabinet elected avowedly by the houſe of commons, could not have to beſtow; by which

which means, the influence of hopes and fears, and conſequently the ſtrength of the party, would be diminiſhed.

Q. What is a patriot-king?

A. A name, a pageant, a thing of mere repreſentation; one who, for our ſakes, muſt not preſume to have *opinions*, and who, for his own ſake, ſhould try to diveſt himſelf of *feelings*.

Q. What would be the beſt poſſible king of the whigs?

A. King William the Third, if taken up from Weſtminſter-abbey, and laid in his coffin, with the regalia, under the ſtate in the audience-chamber at St. James's.

Q. What is the influence of the crown that ought to be diminiſhed?

A. All influence that can tend, ſecretly or openly, to emancipate the king from the dominion of the whig-party, or to make the king in any degree a part of his own adminiſtration.

Q. What is crown-influence, when exerciſed by whig-miniſters?

A. Conſtitutional influence; which therefore cannot be too much increaſed, as it ſerves to keep their maſter in bondage, to overawe the people by a parliament devoted to their will, to ſtrengthen their authority, that is, in plain Engliſh, to enable whig-miniſters to do exactly what they pleaſe.

Q. What is a majority in parliament?

A. If on the ſide of the whig-party, a reſpectable opinion of the people, an exertion of the ariſtocracy in the beſt ſenſe of the word; a monopoly of all the wiſdom, public ſpirit, independency, virtue, and honour, of the nation. If againſt the whig-party, a betraying of their conſtituents againſt the ſenſe of the people, a combination of great men for their own ſelfiſh purpoſes; a conſpiracy of king's friends, held together by *ſecret influence*, to make the king deſpotic, with Lord

Bute behind the curtain; a packed, venal, corrupt, proſtitute, combination, a quinteſſence of folly and wickedneſs.

Q. What is the Cavendiſh-party?

A. Like other names, a word to unite *fools* under a ſtandard for *knaves* to lead them on.

Q. What is the *outward* and oſtenſible doctrine with regard to them?

A. They are the firſt great whig-family in England, the pillars of the revolution, and the ſupporters of the houſe of Brunſwic upon the throne; the aſſertors of liberty, claiming, through an hereditary ſucceſſion, a right to be eſteemed the honeſteſt and moſt diſintereſted men in the kingdom, who can have no views but the pure patriot-love of their country.

Q. What is the *inward* and ſecret doctrine to the initiated?

A. That they are not the firſt, in point of property, of ſeveral great dukes in the kingdom; conſpicuous neither for

for public talents, public ſervices, nor public ſacrifices, more, at leaſt, than others of equal pretenſions; who, having got together great poſſeſſions by fortunate marriages, derive their chief merit from being fined exorbitantly and illegally in the time of James II. for an act of brutality committed againſt a private gentleman in the preſence-chamber, which fine was remitted by King William; who, from that æra, have received every honour, favour, and emolument, the crown had to beſtow; for talents cannot be conferred by patent; in return for a blind attachment to all the corrupt adminiſtrations of Walpoles and Newcaſtles, to the time of the acceſſion of his preſent majeſty; when envy, jealouſy, and cabal, threw them into oppoſition, againſt the miniſter they had no hand in appointing, before a ſingle act of his adminiſtration could juſtify that oppoſition upon public grounds. A family, who, from the moment the late

duke was ſtruck out of the liſt of the privy-council, becauſe he obſtinately refuſed his attendance there when required and inſiſted on, have uniformly ſet themſelves to revenge a private quarrel upon the deareſt intereſts of their country, in which they have but too powerfully ſucceeded.

Q. What does the Cavendiſh-party conſiſt of?

A. It is a body that has no head of its own; a head is therefore found for it, but ſuch always as may be led by the tail. A great name is always put forward, with feeble talents, who thinks he governs, whilſt an Iriſh adventurer or a broken gameſter ſuggeſts thoſe opinions which they make believe to adopt.

Q. From what do they derive their conſequence?

A. From publiſhing their own importance, from borrowing talents from thoſe who ſtand as much in need of the

ſtrength

ſtrength of a party as they ſtand in need of their talents, by newſpaper-clamour, by the art of puffing one another, by bare-faced aſſertions, by bold contradictions, by a conſtant and determined party-ſpirit; by juſtifying proudly, in themſelves and others, whatever meaſures, whatever connections, whatever ſeparations, whatever inconſiſtencies, whatever violences, may beſt ſuit their purpoſe; by ſetting up the *ſon* in oppoſition to the *father*, the *brother* in oppoſition to the *brother*, the *friend* in oppoſition to the *friend*, and that oppoſition the more *conſpicuous* and the more *perſonal* the better; by good cooks, fair words, and fair promiſes; but, above all, by the ſocial and convivial arts of St. James's ſtreet, happily refined upon the ſyſtem of Clodius and of Catiline.

Q. Are theſe arts to be juſtified, or ought they to be permitted?

A. In hands leſs honourable, and for purpoſes leſs holy, they would be infa-

mous;

mous; but, when exerciſed by whigs, for whig-purpoſes, the caſuiſts of St. Omer's well know the means ſtand juſtified by the end; beſides that, no faith ought to be kept with heretics.

The liberty of the ſubject is the firſt conſideration, with all lovers of their country, to which every other muſt give way. That liberty can never be ſo effectually ſecured as by forcing upon the prince upon the throne the man or men who have rendered themſelves perſonally the moſt obnoxious and the moſt odious to him of any men in his dominions. — This, at the ſame time that it prevents all ſuſpicion of the king's caballing againſt our liberties, with men whoſe perſons he is known to hate and whoſe conduct he is known to abhor, will, at the ſame time, ſecure us effectually from the power attached to popularity, if they are held exactly in the *ſame degree* of affection and eſteem by the people; by which means every thing will be kept

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in the moſt perfect conſtitutional equilibre; and the open conteſt and contradiction, of the king and his miniſtry, cannot fail to enſure *ſtability* to government, *vigour* to our meaſures, and *proſperity* to the country. There never can be danger from a miniſter, unleſs he is known to poſſeſs the confidence of his ſovereign founded upon the eſteem of the public.

Thou good child, thou art worthy to ſhare the ſpoils with us when we again ſeize poſſeſſion of the good things of the country, and, in the mean time, to be quartered on the profits of the Faro-bank. Go thy ways; thou art an honeſt fellow, and thy name ſhall be put up at Brookes's.

THE END.